THE PACIFIC

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UNDERTONES.

The dirge of the mighty ocean
  Swells with its ebb and flow,
The rock-ribbed foot of the headland
  Dashes the breakers to snow.
Thro' trees the wide winds are whisp'ring
  Down to the flow'ring sod,
Some call it the lure of sirens,
  And others, the voice of God.

What warms the wild rose to flaming,
  And kisses the snowdrops white?
Who bids the stars watch our dreaming,
  And pale in the morning light?
Why has the heart restless yearnings
  For heights and steeps untrod?
Some call it the voice of longing,
  And others, the voice of God.

—H. C. Spencer.

THE PACIFIC

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RELIGIOUS SERVICES ON THE PACIFIC COAST BEFORE THE PILGRIMS LANDED IN MASSACHUSETTS.

Most students of history know that the town of Monterey is one of the famous spots in early California history. They are aware of the fact that it was here that the first American flag was furled on the soil of California in place of the lowered Mexican flag. But they are not cognizant of the fact that there were events of interest and importance on the shores of Monterey bay many years before the Pilgrim fathers landed at Plymouth Rock. Nearly a score of years before the Mayflower brought her precious cargo to our New England shores, the God of our fathers was worshipped on the bay of Monterey.

Three hundred and sixty-nine years ago the 17th of this month, the first Spanish exploring vessels anchored in the harbor. Sixty years later, or 309 years ago, another Spanish fleet anchored there. Some Carmelite priests were aboard one of the vessels, and no sooner had they anchored than arrangements began for religious services. Under the branches of one of the spreading oaks, a rustic altar was erected, and God was honored and worshiped after the manner of the Papal faith. This was in the year 1602——eighteen years before the landing of the Pilgrim Fathers.

One hundred and sixty-eight years rolled around, and then occurred the establishment of the Mission, San Carlos de Monterey. In 1767, King Carlos of Spain sent out an expedition to occupy and settle the ports of San Diego and Monterey. The Franciscan friar, Junipero Serra, accompanied the expedition for the purpose of founding missions at the places named. The first was established at San Diego, July 16, 1769. On the last day of May in the following year, Father Juniperro sailed into the harbor of Monterey. An overland expedition from San Diego had preceded him. On the 3d of June, 1770, all arrangements having been made, a cross and altar were erected under the same tree where the rustic altar had stood, 168 years before; the royal banners were upraised; and, with solemn religious services, formal occupation was made, in behalf of the Crown of Spain, of the port of Monterey.

In order that he might keep his new converts away from the corrupting influences of the soldiers in the presidio, or military post, soon established, Junipero soon after removed to the Carmelo valley, several miles from the spot where services had first been held. Mission buildings were erected, and a good work was carried on for many years among the natives.

The church building stands there in the valley today, very much the same that it was a hundred years ago and more. Under the altar lie the remains of the devoted Father, Junipero Serra; and the place is a favorite spot for the many tourists who annually come this way for the beauty and cheer of the far-famed Hotel del Monte grounds and the "seventeen mile drive."

On the hill, on the Government Reserve, between Pacific Grove and Monterey, there stands a beautiful granite monument that will for all time commemorate the virtues of the consecrated Franciscan who instituted the early mission work here and elsewhere in California.

This monument was erected in 1891 by Mrs. Leland Stanford. It is close to the spot where the landing was made, in 1602 and in 1770. Junipero is represented in the act of landing. One foot rests upon a little boat, the other on the rocky shore. And carved out of granite, and lying in the boat, is a cross bearing the inscription, "June 3rd, 1770." The statue of the Father is life size; and he stands arrayed in full priestly dress, the left hand clasping a Bible, and the right raised in way of monition, a rosary and a cross bearing the crucified Christ hanging at his left side. Mention is made on the monument of the nine missions founded by him from 1769 to 1776; and granite letters hand him on down the ages, as: "A philanthropist seeking the welfare of the humblest. A hero, daring and ready to sacrifice himself for the good of his fellow-beings—a faithful servant of his Master."

A few weeks ago the present writer looked with great interest and pleasure on a large painting in the capitol building in Washington, which depicted this historic landing at Monterey in 1602. The rustic altar is there no longer; it was only temporary; but all over the Coast thus early dedicated to the service of God more and more every day is being placed the stamp of a Christian civilization.

PACIFIC COAST NOTES.

President Penrose of Whitman College, at Walla Walla, Washington, feels encouraged in the effort he is making to compete the million dollar endowment fund.

Willian Jennings Bryan is to give an address at the annual meeting of the Young Men's Christian Association at Ellensburg, Washington, December 15-17. He will speak also before other Associations in Washington.

Equal suffrage is working well along some lines in Washington. It is said that since October 1st nearly half of the marriage licenses taken out in Seattle have been paid for by the brides. Some of them have been paid for in equal parts by the bride and groom.

The last decade has given Pacific University at Forest Grove, Oregon, a gratifying increase in attendance and in endowment and general equipment. Pacific is a Congregational educational institution and has been an honor to the Pacific Northwest in many ways.

In one of his sermons since coming to the Pacific

Coast Giysp Smith said: "I wish I had my way with alcohol. I'd set fire to every cursed distillery." This was in Seattle, in a meeting for men, and it is said that the speaker's voice was lost in the applause which swept from wall to wall. Then the Gipsy put this pointed question: "How do you expect your boys and girls to grow up pure and sweet with that kind of a father—a drunken father? How do you expect the boys to be pure when their blood is tainted with alcohol?"

The Rev. Frank K. Baker, pastor of the First Methodist Church of Sacramento, said in a recent sermon that he believed that Jesus Christ was a Christian Socialist. However, he added, inasmuch as there are about sixty different varieties of socialism and adherents of each claiming that Jesus belonged to them, considerable discernment is needed before any alignment therewith. In this connection we recall something which President Jordan of Stanford said a few weeks ago in Milwaukee: "I do not believe the man who can call the American flag a ten-cent piece of rag is a good leader of the people; and that remark has been credited to your leading socialist here, and since my arrival I find that he not only admits having made it but that socialists here appear to be proud of it."

In a recent church bulletin the Rev. Dr. Aked of the First Congregational Church of San Francisco said: "It is not the language of exaggeration, it is the language of truth and soberness which says that the mid-week service throughout continental United States is at once a discredit to the Church of the Living God and a terrible waste of opportunity. A vigorous mid-week service, tingling with intellectual life and vitalized by prayer and devotion, would be the salvation of thousands of churches in this country." Calling attention then to the fact that the lecture room of the church had been crowded at several of the mid-week meetings, Dr. Aked remarked: "We now have our chance. Do not let us throw it away. Let us more than crowd it. Some of us have enjoyed the meetings as we never thought we should enjoy such meetings again if we lived to be a hundred: let us keep the soul of the service alive!" There is good thought here for general circulation.

The Gipsy Smith evangelistic services are to begin in San Francisco on the 30th of December and to continue until January 23. On Saturday afternoon, December 16th, every home in the city will be visited. The committee having this work in charge says: "It will be the greatest blessing ever brought to all of the people, pastors, Sunday-school and church organizations of all faiths and denominations, as well as one of the greatest forces for Educational and Commercial interests, because it reaches every one and places some one in vital, permanent touch with every one it reaches. More than three thousand among San Francisco's best men and women from the Religious, Educational and Commercial life of the city, will go out for just the two to four hours required and visit every home. They will become better acquainted with the conditions and needs along religious and educational lines, and will be able to more intelligently aid and economically build up good citizenship, which is the greatest force for commercial and all other interests. The many problems in every line of life can be solved in the right kind of religious life, and this movement will bring all of the people in touch with the religious life of their choice."

The California Outlook of recent date contained a sketch of Mr. George W. Marston of San Diego, in a series on "the men and women who are making history in the Golden State." Mr. Marston is a beloved member of the First Congregational Church of San Diego, and we quote from the article as follows: "The career of Mr. George W. Marston of San Diego, furnishes a splendid example of the finer type of successful business man, public-spirited citizen and active political and civic reformer. His success in business has been remarkable. After having started as a clerk in a small store in San Diego, in 1872, he struggled up by his own efforts and splendid business ability from small merchant to department store owner, until today he is erecting for himself one of the finest department store buildings in Southern California. There have been no civic movements or public enterprises of importance in which Mr. Marston has not been a moving spirit. His special hobby, however, has been the beautifying of the city. He has been a Park Commissioner of the city and has been the leader always in the work for a beautiful park. He is at present, chairman of the building and grounds committee of the Panama-California Exposition and one of the organizers of the Civic Association for the artistic development and beautifying of the city. He has given generously of his time and means to the success of these movements. His public gifts are modestly made and scarcely known, but represent a very large portion of his yearly income."

It is expected that the Rev. Herbert A. Jump will arrive in Oakland next week and on the 10th of December will preach his first sermon as pastor of the First Congregational Church. In his letter of acceptance Mr. Jump says: "If the pastorate of the First Church meant preeminently the superintendence of a group of ecclesiastical organizations, or the building up of the church into the civic life of Oakland, of the interpretation of the Kingdom of God in a varied social ministry—all of them worthy objects, a man might approach the work with less of trepidation. But a pastorate—and conspicuously yours by its noble traditions—is more than this. Your pastorate means that whoever accepts it takes upon his heart the colossal burden of commending by his word and example, in pulpit and in pastoral fidelity, a religion of true spiritual power to a parish which aggregates almost a small city of human souls. It means that he must interpret the life of God so that the life of man will seem incomplete without it. It means that he will try to define and exhibit the spirit of Jesus so that there shall be a love for Christ from the little children; a swift and glad surrender to his discipleship from the boys and girls; a response to the Master's heroic appeal from the young men and women in the morning of their vigor; a guidance and a refuge in the Gospel for the weary, hard-pressed men and women of the busy world; and a calm and abiding comfort for the fathers and mothers in Israel who, in the serene beauty of their old age, are silently moving on toward the Perfect Companionship. A young man might well be forgiven if, having attempted an honest appraisal of his own powers, he fled from so appalling—so appallingly glorious an opportunity. And he would so flee, if it were not that your invitation has back of it evidence that seems to prove it to be of God."

CHRONICLE AND COMMENT.

Professor M. M. Metcalf, head of the department of zoology in Oberlin College, has been granted a few months' leave of absence in order that he may come to California and engage in research work in the marine laboratory of the University of California.

Before his departure from New Britain, Connecticut, the Rev. Herbert A. Jump was presented a testimonial album containing the names of several hundred of his friends, among them those of the city officials and members of several prominent clubs.

According to a statement made a few days ago by J. Campbell White, the secretary of the Laymen's Missionary Movement, the financial gains to missions during the past five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from $1,492,000 to $2,216,000 annually in their combined home and foreign misisonary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from $8,980,000 to about $13,350,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than $5,000,000 has been raised during the past two years in special equipment or endowment funds for foreign missionary objects, by different agencies in the United States and Canada. Secretary White says that with the accumulated momentum and experience of the past five years, it should be possible to make an even larger proportionate increase during the next five-year period. The Laymen's Missionary Movement hopes to render a much larger service to the churches during the future than it has in the past.

The British Congregationalist says that "Christians need to pray with redoubled earnestness for the working of the spirit of righteousness and peace in the minds of all influencing international affairs. "For it is obvious that a tiny spark might kindle a conflagration in Europe that would change the face of the world. The danger point for us is Germany, and it is one, unfortunately, that has been made explosive by the course of the Franco-German negotiations in regard to Morocco, and by Italy's action in Tripoli. German opinion is today less friendly to us than it was even a year ago. The 'Nation' has taken up this matter with courage and insight, and the Associated Councils of Churches of the British and German Empires are working zealously to improve relations that ought to be friendly and even brotherly. It is true, as Sir Albert Spicer points out in an article in 'The Peacemaker,' that Germany and Great Britain are keen competitors in business and that our State policy and material interests tend to create rivalry and suspicion. But the German and British peoples can have no quarrel. The world needs the genius and enterprise of both, and if only good sense can prevail, and the mischief-making press in both countries can be silenced or given some sense of responsibility and proportion, we may co-operate in good-will and friendship for each other's and the world's benefit."

The Rev. T. J. Bauder, a minister in the United Brethren Church, who supplied Congregational pulpits in California several years, passed into the other life recently. Bishop Castle writes concerning him in The Religious Telescope: "I have known him as few men have known him for thirty-four years. I have known him as an intimate companion in his home when his oldest children were little, and when he was in the freshness of young manhood. The family, with him at the head as leader, were always full of glee and home merriment, bidding solitude, sorrow and gloom depart. I have accompanied him, with his family, in his carriage on long trips to conferences, camp-meetings, and evangelistic campaigns, sharing their hospitality in camp, tent, barn, or house, just as it might be, with never a gloomy hour. His life in those days was always radiant. He was a good singer, a good organist, a good preacher, a good leader, an incessant worker. He grew tired in the work, but never of it. He was optimistic, progressive and conservatively enthusiastic. He was ardently devoted to his Church and conference, and left footprints and monuments behind him that will never grow dim or crumble. California Conference, in its upbuilding, owes much to his life and labors, and must regard him as one of its noblest heroes. He was a builder. He never knew a journey too long, a sacrifice too great, or a work too hard for his courage. He was a lover of children, an admirer of young people, and most courteous to the aged. Seldom such an all-round companion and lover of the people graced the pulpit, the platform, or walked the streets."

A movement has been inaugurated among Roman Catholics for the establishment of a seminary for the education of priests for foreign missionary work. The apostolic delegate, Cardinal-designate Fralconi, who was in this country recently, has written approval as follows: "It is with the deepest gratification and satisfaction that I send these words in commendation of a project which is most worthy in itself, and whose inception by the archbishops of the United States has already been approved by the Holy Father himself, as a natural continuation of the Master's command, 'Go ye into the whole world, and preach the Gospel to every creature. The establishment in the United States of a seminary intended for the education of priests who are to labor on foreign missions may well be said to be an epoch-marking event in the history of the Church in this country; for it is a sign that the Church here, after its many and severe struggles, first for its own mere existence, and then for its proper establishment, now feels strong enough to commence to take its due part in that larger movement of Catholic life which looks to one's neighbor as well as to one's self. The Seminary for Catholic Foreign Missions will be the first formal answer of the Church in the United States to the Divine call signified by the words, 'to enlighten them that sit in darkness and in the shadow of death.' The highest prelates in the Church have sounded this note of world-wide, literally 'catholic' action, the Holy Father deeply blesses the endeavor, and it is certain, therefore, that the splendid proofs of self-denying devotoin to the cause of their religion already given by American Catholics in support of their own home altars will not be wanting on the incomparably wider and even nobler world-field to which the proper authorities have now directed the initial efforts of their undoubted, intelligent and self-devoted zeal. I send my special blessing and the best wishes of my heart to all engaged in instituting or in aiding this noblest of works, and I shall ever pray that God may give to it the glorious fruition, which is its due."

"THE REV. EDWIN SIDNEY WILLIAMS BECOMES A QUAKER!"

(The foregoing was what we read a few weeks ago in one of the San Francisco daily papers. We knew of course that it was not correct so far as the intimation in the article that he had ceased to be a Congregationalist. A few days later, while looking through a San Jose paper we came across what was to us a very interesting letter addressed to the Friends or "Quakers" at College Park. It was in Mr. Williams' large-hearted, brotherly style, breathing so fraternal a spirit that we feel like giving it circulation among Congregationalists. Blessings on the man who

takes into his heart and life all things good, and plants the spirit of the Master and ideal Congregationalism wherever his influence reaches! His letter to the Friends follows.—Editor.)

Saratoga, Nov. 8, 1911.

Dear Christian Friends: I want to thank the little company at College Park who have refreshed me with their fellowship in their special meeting and now, without putting any new or hard vows upon me, have let me become one of them. In my early schooldays I was associated with lovely Quakers, so that the friendly "thee" and "thou" came easily to my lips. In the strenuous life of booming Minneapolis I found quiet and strength for my soul in the little church on Eighth street and Hennepin avenue. Sturdy John Douglas and glowing and flashing David Updegraff gave great impulse to my struggling and growing flock and led many to new light and holy aspiration.

But it was in the plain little house of God on Morse street near Davis in College Park that I learned a Christian brother might put his name on the list without relaxing any other righteous bonds which are dear and useful. No special form of baptism. No new creed. No new pledge of money. "If thee will come here when the Good Spirit of God moves thee and when so moved by the Spirit speak or pray, thee may join." What a simple step out of an unsatisfying world into a warm sincere fellowship. If I am worth anything in the corner of the pew where I worship in beautiful Saratoga the experience of the holy quiet and high inspiration of the Friends' House in College Park adds to it. Last seventh day of 11th month was a gem among these perfect God-given days. God's beauty was in the sky and air, on hills and rocks and trees. His peace shone in the faces of the assembling company. A Divine Master's touch gave a real warmth to human handclasps and greetings. We seemed almost reluctant as school-children to go inside, but we did. And felt, too, the beauty of the Lord our God upon us. How good it was just to be quiet a little while. No telephone. No squawk and rush of automobile. No peal of organ. We sat down and were still. Heaven had a chance at hearts and minds. How restful it was in this day of strenuous pushing, clamorous, noisy life. But it was not monotonous. When we were ready a gifted woman quoted a suggestive poem—enlarging and commenting as she went one. A devout Stanford professor followed later when we had had time to consider the poet's message.

His was not mediaeval but modern thought and impulse. A venerable preacher gave us a rich exposition. A brother breathed a heartfelt prayer. Then bright women told of help given the Good Cheer Club—of doubled offerings beyond last year. We were told of the Girls' School in Syria which fills that region with its inspiring stories of new safety for girls and higher ideals for women; of the hospital in Japan which the Friends cherish, feeling it better work than building Dreadnaughts to kill men guilty only of having a color like unto Him who loved men in the Holy Land.

There were earnest prayers for James Bean, the beloved Secretary of the San Jose pastors' meeting, who is sick in Indiana.

The morning sped on and we were called outdoors to the joy of a social lunch. It was simply delicious—simple and delicious—not overdone but satisfying. The grace was quiet but real. How delightful these little variations are among God's children if we will only enjoy liberty and not criticize. The lunch was a "love feast," for the Spirit of Love was there and the charitable committee appointed by the meeting found cordial response to their appeals. I love Methodists and am at home in their meetings, but I think these College Park Friends can equal them in warm handshakes and cordiality to strangers.

The afternoon service began with a recitation all together of John's rich words, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Then the happy company went on behaving like a King's glad children. A bright lassie recited "A Quaker of the Olden Time." We heard the exquisite story of a veteran preacher's journey East and it would honor any Christian magazine to which it was commended. A bereaved Friend in good and tender taste read a feeling tribute to his sainted wife and there were liquid diamonds in other eyes besides his, for many loved her. We heard the interesting story of the 250th anniversary of Quaker meetings in New England. There were no shadows, no breaks, no false notes. The Spirit of Peace, Harmony, Love, who was sincerely evoked, led that happy meeting and this privileged scribe realizes anew how easy it is for the King's children to have a feast compared with which the labored banquets of the world are a heavy burden.

Our community has many sincere souls who are praying for the unity of the church of the Living God. Platform speeches at conventions are full of it. Religious magazines and papers print columns about it. This little flock I tell of so gladly seem to have it. The President is a member of the Episcopal Church. There were certainly three Congregationalists there, one of them a teacher who is well known in our favored county. Several joined on the broad Christian basis offered.

If there be a deeply hungry-hearted stranger who reads my words I feel sure such an one might find a broad yet simple and satisfactory fellowship if he sought it among these, who study and wait in quiet for the leading of the Spirit of God.

Why must we wait for Billy Sunday to come and break up our formality? It seems to me every church of Christ might hold some union sessions. Doubled-up prayer-meetings are delightful. A few union services on Thanksgiving are not enough. It is a great means of glad and genuine grace for Christians to eat together. May all the true churches of our Lord be willing to learn from the Friends in College Park, who are friends of God and man.

EDWIN SIDNEY WILLIAMS.

"THE LEAGUE OF PROGRESSIVE THOUGHT AND SOCIAL SERVICE."

There is of course a great interest in the United States at the present time in the Rev. R. J. Campbell, pastor of City Temple, London, Harold McCormick tells in the Boston Transcript of The League of Progressive Thought and Social Service, of which Mr. Campbell is the head. We give here his article in part.—Editor.)

The average newspaper reader hereabout is more familiar, probably, with the names of Dr. Aked and Dr. Jowett, the English preachers who have come over to occupy American pulpits, than with that of Rev. R. J. Campbell, the London divine, who is now in Boston. And yet it is doubtful if either Dr. Aked or Dr. Jowett has the spiritual influence in England that Mr. Campbell has, and it is, of course, beyond question that neither of the former has ever stirred up the religious tempest that has followed Mr. Campbell's radical utterances in London's City Temple.

The ideas that Mr. Campbell stands for are termed "the new theology," and the organization, of which he is the acknowledged head, which has been formed to spread those ideas, is the Progressive League. At least that is how it is generally termed, although the official title is the League of Progressive Thought and Social Service.

On this side of the Atlantic I knew something of Mr. Campbell's work, and when I was in London a year ago I made sure to meet him before I went on my way to the Continent.

A soft, winning, smiling personality altogether I found Mr. Campbell, when we sat together in the vicarage. Outside was a big automobile and a crowd of over a hundred men and women waiting, for he was to speak in an hour on "New Theology" outside of London somewhere. At our feet one of the handsomest St. Bernard dogs I have ever seen blinked up and wagged his tail, clearly an important member of the household.

A great head of white hair has Mr. Campbell, contrasting strangely with his black eyebrows. His face is fresh, mobile, sympathetic, and even before he spoke I knew his voice would be in keeping. A fighter is R. J. Campbell, but always fighting with a smile on his face and a lift to his voice; for never does he forget that the truth never strikes two people alike.

Talk with Mr. Campbell, or rather sit and listen while he waxes earnest over "New Theology," and if you are like some of us, you may get the impression that it is simply a phase of Pantheism; certainly I got that impression, an impression that he hastened to correct.

"New Theology," then, is impatient of dogma, and believes that the souls of countless millions have lost their way in dogmatic mazes. Therefore the simplicity and brevity of the platform to which a person must subscribe to become a member of the Progressive League is not surprising:

Principle.

That the essential unity of mankind should be expressed in all the relations of life.

Summary of Objects.

Spiritual fellowship, theological freedom, social regeneration is, in brief, the threefold aim of the League of Progressive Thought and Social Service.

It aims to bring together all who believe in liberal Christianity as a practical gospel for modern life.

Its members lay special stress upon the truth that one divine life dwells in all mankind, and is ever seeking fuller expression in human society.

The League is, therefore, an attempt to give practical expression to the truth of the essential spiritual unity of all mankind.

It maintains that individual salvation is only achieved inself-giving for the common good.

It seeks to demonstrate that Christianity is primarily a gospel of social justice and brotherhood, and therefore that true religion and social well-being imply each other.

The League is not a new political party, but exists to further all practical measures in the direction of social betterment and international good-will.

It recognizes no distinction between sacred and secular, and endeavors to unite the worship of God with the service of man.

No movement like this, of course, springs suddenly into life. It must have its tiny birth, and its slow, though oft-times tumultuous growth.

A nine days' wonder, New Theology was called, but when it persisted in living beyond the nine days and in attracting support all over England, squared jaws succeeded to arched eyebrows. Anglicans, Roman Catholics, and practically all the evangelical non-conformist denominations united in repudiating "City Templeton," as it was called. Lord Hugh Cecil, speaking on the education bill of 1908, said that if the Nonconformists resisted denominational teaching in the public schools, they might live to rue the day, and added that the force to be the most feared just now—by Anglicans, Roman Catholics and Nonconformists themselves—was not secularism but New Theology.

Mr. Campbell's address to the Congregational ministers in 1905 was what was needed to crystalize the prevailing discontent among thousands all over England, and in January of the following year a formal request was made to Mr. Campbell to form a society in which those who were out of sympathy with the organized churches could yet satisfy their craving for the spiritual fellowship which is still such a strong feature of humanity.

And so at last the Progressive League was formed. From the first the policy of the promoters has been to encourage its adherents to remain in association with their several churches if they have been in the habit of attending church, and this advice has been followed in the majority of cases, although sometimes with great difficulty. Always the tendency to form a new sect has been fought. As Mr. Campbell says, "We have no formal creed, nor shall we attempt one. We feel it to be sufficient to trust the general spirit of our movement. If this ever fails, no mere creed can supply the lack or bind us together in any spiritual fellowship worth the name. This being the basis of our felowship, we allow the completest intellectual liberty to our members. The motto in our constitution, 'We are members one of another,' must occupy the foremost place."

The Progressive League has members scattered all over Great Britain, most of them of course in England. Just before I met Mr. Campbell I attended a meeting in the King's Weigh House itself, where one of the principal speakers, a Protestant minister, had as delicious a Dublin brogue as any of the Irish players who were at the Plymouth Theatre a few weeks back. They are gathered into groups for study and work, but where a lone person in some far hamlet wishes to join, he or she may do so, and take part through the mail in the courses of study provided.

A member is rated not by the amount of money he contributes, but by the actual service rendered. Courses of lectures, under competent authorities, are provided, especially on religious, philosophic and social heads. Here is a course on the last-named: Social Evolution, Rise of Modern Industrialism, the Minority Report of the Poor-Law Commission, Rise and Progress of the Labor Movement, the Temperance Question and Social Well-Being, the Problem of National Education, Land and Housing, the Socialization of Wealth and Industry.

Under the social service department various schemes of work have been provided in which the members may engage. The following five schemes of work are popular:

1—Care of mothers and their infant children. Members taking up this work must first attend a course of lectures on infant care and hygiene of the home. No visitor must have more than three or four families to attend to. Personal friendly relations should be established with mothers in poor districts, so as to be better qualified to aid in securing cleanly conditions and hygienic improvements in these poor homes.

2—Care of illegitimate children.

3—Visiting children above the age of infancy. Under this scheme workers are brought in contact with local education authorities and poor-law guardians.

4—Phthisis visiting. Consumption being held responsible for one death in eight, volunteers must first undergo a course of training in the origin, causes and mode of infection of tuberculous troubles.

5—Visitation of the well-to-do(!) This is to get the well-to-do who have much leisure time interested in useful work for the benefit of their fellows. Personal solicitation is held to be much more effective here than sending circular letters through the mail.

From the above sketch it will not be surprising, perhaps, that not only R. J. Campbell himself, but a great number of the Progressive Leaguers are Socialists politically. Nor, like Socialists anywhere, do they take any particular pains to hide the fact. Mr. Campbell himself repeatedly insists in his addresses that the early Chritians were essentially Socialist, as opposed to individualists.

A MAN WHO PREFERS A SMALL CONGREGATION.

W. N. Burr.

A recent number of the "Christian Commonwealth" furnished us our evening's refreshment. Rev. R. J. Campbell's sermon on "The Fact of Death" was more relishable than one facing only its title might thing it would be. The editorial on "Citizenship" was characteristic of "The Commonwealth" in bringing to the front both this and that, and attempting to give each its proper emphasis. Here are the closing sentences: "Our citizenship must be active on earth, must have a working force here and now, the touch of which every tyrant shall feel to his terror, and every victim of wrong to his healing and help. But it is also in heaven; it springs from the eternal; it works by the power of God; it will not be exhausted at death; another life will contine it."

But as we dropped the paper and rubbed our overworked eyes—the English printers are so far and away behind our American typographists in the mechanical work on religious journals!—we found that the article that lingered was the interview with Rev. E. W. Lewis, joint minister with Rev. R. J. Campbell at the King's Weigh House.

We are told that "when Mr. Lewis accepted the invitation to this joint pastorate he exchanged a strong and prosperous church for one that up to that time, except during Dr. Hunter's ministry had been largely a failure; relinquished a secure position for a hazardous adventure, whose very difficulty and uncertainty appealed to him. Coming to an almost empty building, he has preached quietly and steadily every Sunday, putting into his sermons mind and heart and soul, not concerning himself with the result, scarcely noticing the size of the congregations. He tells you, and means it, that he prefers a small congregation to a large one, and loathes sensationalism and advertisement."

How would it be if more of us were like Mr. Lewis in all this?

"The Sunday congregations are not large," writes his interviewer, "but they are increasing. In this beautiful Gothic church, just off London's main artery, Mr. Lewis is in an environment that suits him."

Ah, there is one secret of his success. He is evidently not a square peg trying to fit himself into a round hole.

"He has come to love the building and the service, and a growing number of people have discovered that they can obtain here what their souls need," continues the interviewer. "If people, whatever their social status, who reside in the neighborhood, and the throngs that pass along Oxford street, knew how restful and refreshing a service they could enjoy, and what a thoughtful and helpful message they would hear, by turning off the busy highway into the quiet sanctuary in Duke street, surely not a seat would be vacant at public worship. Mr. Lewis will tell you, that he has 'given up theology,' and now preaches spiritual religion, Christian mysticism. 'My ideas of the function of the church have changed,' he says. 'It ought to be a center of spiritual, mystical, devotional influence. Within the last two years he has experienced something of the nature of a rebirth. Having lost interest in theological controversies and doctrinal questions, he feels that he has got nearer to the roots of being."

I am going to let Mr. Lewis talk on. He rests me, and perhaps some other tired man needs him, who may be reached through The Pacific.

"I think," he says, "that the strain and stress of the New Theology controversy, the more or less active and strenuous part one took in it, served to break through a sort of crust in one's consciousness and allowed certain deep elements to emerge. I seem to have developed a more mystical, spiritual element, and all my present work is the expression of that. At the time of the controversy one was compelled to preach a more or less theological type of sermon; now that controversy is over, my judgment of the situation is that what people want in the main at church is rest and a refreshing, to bathe in the deeper waters of life and even of the larger life that embraces this. I would altogether exclude from churches theological and political and socialistic matters, and even questions of public and private morality; I would simply try to minister to people who feel that there is something not unrelated to the life they are living every day, but bigger than it, and above it. It seems to me the average man is like an accumulator. As a citizen he is that accumulator linked up to the mechanism that it drives; but as a churchman, as a worshipper, he is the same accumulator cut off from the mechanism and brought back to the generating station to be recharged; and the function of the church is that revitalizing of exhausted energies. I believe that is what men want—some in the form of illumination, some in the form of enthusiasm—but ultimately that is what they all need, whether they know it or not. If the church does not do that she has no other function. The state has taken from her much that she used to do. Education, facilities for thrift, recreation, libraries, reading-rooms, museums, open spaces, play centers, relief of the poor, are now in the hands of the government or municipality, and rightly so. So, unless the church is willing to be what I call the generating station, a place where people can come into touch with God, a witness to the Eternal in the midst of time, what else is there for her to do or to be? To the extent to which she fulfils that function, not only through preaching, but by creating a prayerful, devotional atmosphere, people will, I believe, gather to her."

I stopped just here to think about that, but my eye soon turned to the next paragraph and—well, here it is:

"It would be a good thing in many churches if the numbers were diminished. A few of the right people can do more in the way of prayer than a crowd. I am certain that at the King's Weigh House we now have infinitely more strengthening and valuable services with our little company, who are mostly chosen people—people whom the

place itself has chosen out as it were, than we had when the church was filled from floor to ceiling by a crowd who came to hear recitations and singing, and the atmosphere was one of bustle and business and excitement."

I am glad the world has men like Mr. Lewis, because the souls of some of us cry out for just such fellowship. I am glad the world has other men who can gather the mixed multitude, the dear, needy souls who are not "chosen people," but who just as truly need the Bread of Life, and in their way hunger for it. But would not a deeper devotion to the heart of her mission make the church to be more than she is, an instrument of power?

La Canada, California.

THE RENEWER OF GERMAN IDEALISM.

John Wright Buckham.

If Diogenes were to go through Germany today looking for a man who is a teacher as well, his search would come to an end when he reached Jena and flashed his lantern in the face of Professor Rudolph Eucken. Here is a man, and no echo nor interpreter of others, a man who does his own thinking and lives out his own creed. It is fitting that "The Renewer of German Idealism," as he has been called, should be found at Jena University, the far-famed seat of German Idealism, where Schiller, Hegel, Fichte and Scheeling taught. Here he holds a position of unique power and influence, having been a professor of philosophy in the institution for nearly forty years. Professor Eucken was born in West Frisia in 1846, studied in the University of Gottingen, was a teacher in a Berlin gymnasium for four years, then became ordinarias professor of philosophy at Basel University, whence he was called to Jena in 1874.

It is not difficult to understand why Professor Eucken has larger numbers in his class room than any other professor in the university and exercises so wholesome an influence upon them after one has attended one of his lectures. At the expiration of the quarter hour which precedes the lecture in every German university a slight man with white hair and beard enters and, with quick step, mounts the lecture platform, where, in response to the more than customarily hearty greeting of the students, he makes a more than customarily gracious bow and at once launches into his subject with extraordinary vigor and enthusiasm. One is struck by the winsomeness of the face, the keenness of the eye, the earnestness and vitality of his speech. Without notes and without pause he strenuously mines the deeps of his themes and brings up great store of precious ore for the benefit of his hearers.

The men of high ideals in the modern university who have also the power of imparting them are few. Professor Eucken is pre-eminent as an advocate and interpreter of Idealism. While others are content with exhibiting the universe as the product of physical force, he finds in it the home of eternal ideas. The German university does nothing directly for the religious life of the students. Such a man as Professor Eucken feeds its flame with hidden oil. Through the class room and through personal contact he helps to lift the student into the atmosphere in which faith becomes natural. Besides his courses in the history of philosophy, he has been recently giving one on the philosophy of religion, in which he makes clear the vital place of religion in the life of humanity. For the young mind that has become skeptical of the truth and value of Christianity probably there is no pathway back quite so convincing as the study of the philosophy of religion or of comparative religion if guided by one who grasps the real content and supremacy of Christianity. And yet the real light which such a study throws upon Christianity and its power with the student mind is seldom recognized. It is refreshing to hear Professor Eucken demonstrate to a class of university students, some of whom never darken a church door (the German students almost never attend a church service), that the existence of an organized body, that is, a church, is essential to the very idea of religion.

Professor Eucken has been introduced to English and American readers largely by Mr. Boyce Gibson, whose little volume, "Professor Eucken; the Man and His Philosophy," has had many readers. The best known book of Professor Eucken is that published in translation under the title "The Problem of Human Life," which won for its author the Nobel prize in literature a few years ago. It is a historical review of the great thinkers of ancient and modern times, of extraordinary penetration and illumination. Professor Eucken's philosophy centers in personality. He stands at the opposite pole from naturalism and pantheism. It has more than once been remarked that he resembles Paul in his recognition of the duality, sometimes issuing in an open dualism between nature and spirit.

How can the modern man find himself and realize his fuller life amid the distractions of modern life? That is the question which Professor Eucken has constantly in view, and which he discusses with striking penetration and pertinence. No one has seen more clearly than he how fitfully we of today drift with the currents of thought and of interest. Life needs, above all else, unity. Where can it be found? With deep insight and keen discrimination, Professor Eucken, in his volume, "The Meaning and Worth of Life for the Man of the Present," takes up the several ideals of life which appeal to the modern man and finds that each is deficient in so far as it fails to include the element which is represented in religion. This factor must be taken into account by any reform movements which hope to be successful. They will prevail only if they do not weaken but rather strengthen the spiritual content, the substance and secret of religion.

In finding in religion that which alone can give unity and harmony to life Professor Eucken does not mean religion in the concrete and imperfect expression in which we find it, but that eternal heart of religion which is invaluable and imperishable. In thus placing personality at the center of all verities and values in vindicating for religion the power of unifying and healing human existence Professor Eucken has made himself for our time one of the major prophets of the new spiritual era.

Berkeley, Cal.

"THE CALL OF THE CHURCH TO THE COLLEGE WOMAN."

From a Sermon by the Rev. Dr. William Horace Day, of Los Angeles.

The delegates to the Young Women's Student Conference, which met in Los Angeles last week, were the guests on Sunday morning of the First Congregational Church, and the Rev. Dr. William Horace Day preached a sermon on "The Call of the Church to the College Woman." The text was in the 7th and 12th verses of the 4th chapter of Ephesians. Dr. Day said, in part:

All we have are gifts. Life and abilities are entrusted to us. Someone else has invested in us. This is peculiarly true of the educated. The higher the education the greater the debt. The home has its investment in us. The love and sacrifice of parents or guardians are gifts no one can

buy. Behind the home is society. The investment of the home is far less than that which comes from society. School and college are maintained by public funds or personal gifts. Society has a still larger investment in the educated man or woman. Behind the home and behind society standeth God. The ultimate investor in the college woman or the trained man is the God by whose grace the home and society are able to do their best. It was to this responsibility that St. Paul addressed himself when he said: "I am debtor to Greek and Barbarian." For the same reason he wrote the Ephesians that their gifts were theirs by the grace of God that they might serve in three ways—for the perfecting of the saints, into the work of ministering, and unto the building up of the body of Christ. The educated ought to live that the church be made strong, that social service be made effective, that personal character be made complete.

Strengthening the Church.

The Church of Christ summons the privileged to her service. Not to a service trivial nor perfunctory. She has a right to the most precious of life's powers. Not what is left after all other duties or pleasures have received their toll. Hers is one of the primary rights. She must have such service because her tasks are so complex and because her failure is so terrible in its consequences. If during these nineteen centuries those to whom most had been given had loved most and served her most generously, the kingdom would have come long ago. But so often the privileged have declined the way of the cross because they had great possessions. The intolerance, the blindness and weakness of the church have too often been due to the mediocrity of her leadership. If the church is to see her great task, if she is to be fitted to meet the complexities due to the progress in living, she must depend upon the trained and talented.

She summons those who are in college and those who carry on courses of self-training to choose those courses not alone for selfish reasons, but with the definite object of trained service in her work. Many are doing just that thing. Are you? Every department of religious work demands trained leadership. Old standards will not do. The King's business requires the best.

A young woman went home from college. She found her taste had been refined, her critical powers developed. She had spent years in the receptive student attitude. The little church did not appeal to her taste, the pastor did not interest her as had the great men who had spoken ni the college chapel. It was so easy to be supercilious, to continue the loose habits of college days. They wanted her to teach in the Sunday school, and she would not. Would she take a study class in missions? Would she help the social committee in the Young People's Society? And she would not. She to whom so much had been given failed in her duty "unto the building up of the Church." She became one of the dissatisfied, self-centered women whom all know too well. No adequate returns came back to the community for that life into which they had invested so much.

Effective Social Ministry.

"Unto the work of ministering." That is the next purpose in the call of the Church. She is not to be built up as the end, but as a means by which her Founder would save the world. Religion is the only fountain from which the highest human compassion ever flows, and the religious impulse is never strongest except when men are associated, and the Church is associated Christianity. Genuine conversion is always followed by a new human compassion,, a new sense of social responsibility. Out of every new hour of vision when a single soul or a community has stood on some common mountain top of experience there flows more efficient social ministry.

A graduate of Rockford College, after a winter in the Woman's Medical College of Philadelphia, and two years of travel abroad, sat in the farm house where she had been born. She felt the "Weltschmertz," the world's ache. Her mind held vivid pictures of the misery of the salt miners of Austria, the peasants of Italy. With horror she has spent an evening in East London. She had seen the famished poor bid their farthings for the half-rotten vegetables which would not keep over Sunday. She came home with dreams of human betterment. She said: "Who am I that dream of universal fellowship, but do not identify myself with the institution that stands in my own village for that ideal? The one institution without which in each remote hamlet in Christendom it would be so easy for the world to slip back into the doctrine of selection and aristocracy." Jane Addams received the sacrament of baptism and became a member of that church. It was witness to the fact that great as was her debt to college and university training, and to the cultural inspirations of travel she first learned the lesson of compassion and brotherhood from the gospels she had studied in home and Sunday school and the good tidings preached by those country pastors during the years of her childhood. The perfecting of her own character and the initiating of the great enterprise at Hull House in Chicago could never have been done save for the Church. It is significant that coupled with her entrance into the Church came the founding of Hull House.

"THE WORLD IN SAN DIEGO.

Shelton Bissell.

The Protestant churches of San Diego are preparing to follow the laudable example of Boston, and stage "The World in San Diego." This difficult enterprise has been enthusiastically undertaken by over thirty churches. The various necessary committees, such as those on Course of Study, Literature, Publicity, Costumes, Finance, etc., have been appointed, and already are beginning to make things hum. Various fields have been assigned to the churches, and Mission Study classes are girding up their loins and preparing to run the race of thorough investigation that is set before them. Boston has been requested to send on as many of her exhibits as she can, and has cheerfully acceded. The exact date of the advent of this exposition is not settled. Probably, however, the event will transpire some time late in 1912.

San Diego desires, through the columns of The Pacific, to stake out her claims to this virgin field. Let no other city on the Pacific slope dispute her right, at least until after the exposition. Rather, let all of Christian California conspire to make this demonstration of the value of world-wide missions a notable one. It is peculiarly fitting that as Boston gazed eastward across the Atlantic, San Diego should cast her eyes westward across the Pacific. Thus, whether approaching from orient or occident, the Kingdom will be welcomed.

THE SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

By Rev. Henry Collin Minton,

President of the National Reform Association.

In the course of a pretty extensive trip through Europe during the last vacation, it was interesting to note how, notwithstanding all differences of form and institution, the Christian attitude toward the great ethical issues of the time is everywhere essentially the same. My errand, which was in the interests of the Second World's Christian Citizenship Conference to be held in Portland, Oregon, June 29 to July 6, 1913, under the auspices of the National Reform Association, brought me into personal touch with representative leaders of Christian thought and work in the different countries. The personal impression received in these interviews only deepened the conviction that the problems of Christian civilization are the same on both sides of the sea.

The Lord Bishop of London, whose guest I was at the historic Fulham Palace, in the northwestern edge of London, is man and citizen first and ecclesiastic afterward. One cannot be in his presence any time without realizing why it is that he has made his fame and secured his high place in the affections of the people, not by pompous austerity, or by scholastic attainment only, but by the sweet charm of a simple and sympathetic personality.

All the world knows about that prince of Scottish laymen, Sir Andrew Frazer, who was for 37 years in the crown's service in India, ending his career a couple of years ago as lieutenant governor of Bengal. He is a K. C. S. L., an LL. D and a Litt. D but before everything else he is an earnest Christian man, who is in deepest sympathy with everything that advances the kingdom of God in the world. Since I reached home, I have read his last book, "Among Indian Rajahs and Ryots," and if any of us want the views of a man who knows about missions, and about everything else in the Far East, let him turn to the nineteenth chapter on "Missions," and he will get answers for the omniscient globe-trotter, who sees the shores of India from the top deck of a steamer through a field glass and straightway passes his profound judgment.

I had a fine interview with Prof. Richard Lodge, the distinguished head of the department of history in the University of Edinburgh and brother of Principal Sir Oliver Lodge, of the University of Birmingham. Dr. Lodge, like Professor Harnack, of Berlin, is known to the world away from home as a great scholar and writer, though at home he is best known as a public-spirited citizen and a leader of social uplift. He was nivited by the town council of Edinburgh to be chairman of their "Distress Committee"—a signal honor—and is a stalwart champion of every movement for the improvement of the community. I secured his consent, as also that of Sir Andrew, to come to the Conference, but in the course of our conversation he said: "But you know that I am no preacher, and I approach these questions from quite another point of view than that of the theologian." I replied that I quite understood that, and yet that it is true that this Conference is to be differentiated from all economic and sociological conventions, which are often no more than debating clubs, in that it is distinc'ly Christian, but that if he recognized Christianity as the dynamic in all permanent and social work he was theologian enough for our platform. The great physical and intellectual giant smiled upon me as he promptly said, "Ah, then, there'll be no trouble on that score."

When I reached Kristiania I knew no one in all Norway, but I soon made my way to the house of the American minister, whose interest was at once aroused when I showed him my encyclical letter of commendation from our well-known Governor of New Jersey. He gave me a letter to Dr. Brugger, principal of the National University of Norway, a very bright and alert man, who in turn gove me over, first by telephone, and then by "taxy," to the Bishop of Norway. My interview with the venerable Bishop, Bang, who knows no English, was carried on in a tongue with which he is more familiar than I—the German—and yet the benevolent spirit and wholesome suggestions of this Lutheran bishop—for Lutheranism is Episcopal in Scandinavia—will not soon be forgotten.

Time would fail me to tell of the splendid men with whom I talked in the course of my pilgrimage—such as Dr. Paterson, the eminent theologian, of Edinburgh; Dr. Andrew Wallace Williamson, mniister of St. Giles; Monsieur le pasteur Anet, of Belgium; Monsieur Charles-Lucien Gautier, of Leipzig; J. G. Lehmann, also of Germany and officer in numerous national and world associations, and Charles D.Aubigne, of France, most of whom, with others, were engaged to attend and participate in the 1913 Conference in Portland. Dr. Waldenstrom, of Stockholm, president of the Swedish Missionary Society, was at once interested, and said, "You must see our King;" but His Majesty was off in the country, so I missed the honor of being taken by the good doctor to the royal palace.

It was splendid to hear the good people in every country I visited speaking with affectionate enthusiasm of their King . George and Mary already have the affection of all their British subjects. The monstrous Leopold of Belgium has passed away and given place to new occupants of the palace, who are fond of the people and greatly loved. The Germans criticise the Kaiser sharply, as they do everything else, but they are very loyal to him, nevertheless. The only exception, if any, to all this is in the case of the Queen of Holland, who, though so idolized by her people at the first, seems to some to be losing her interest in them and consequently her hold on their affections.

But the questions which confront us, confront the people of Europe also. When I outlnied the scope of the Conference's program, in every case there was a quick and favorable response. Dr. Waldenstrom said, "You must be going to confer for a month." The questions concerning The Family; Marriage and Divorce; The Preservation of the Day of Rest and Worship; the Evils of Intemperance; The Conditions of International Peace; The Christian Elemen'ts in all True Education—these are just as timely in every country in Europe as they are in America. And the necessity for mutual understanding and concerted action is becoming more and more apparent. The average Amercan does not realize with what intense interest the educated European studies the tendencies and watches the progress of our national life. The bond that binds Chris'ian people of the nations together is being drawn closer and closer.

I was greatly gratified to see how, among all the scholars and leaders of thought with whom I talked, there was the feeling that the only true dynamic in all social and civic improvement is the spirit of Christianity—which is the spirit of Christ—and that the only true stand-

ard of national as well as of personal righteousness is the law of God.

Among the Churches.

California.

Angel's Camp.—The young people have raised the money and have voted to have pews for the church. The old church in the rear is being refitted and will be used for socials and for a class in Sunday-school. Mr. Goodsell finds the outlook for the church encouraging.

Los Angeles, Bethlehem Institutional Church—At the morning service of November 19th the notes and mortgages for indebtedness against Bethlehem Institutional church were burned by Dr. Bartlett, assisted by Judge Wilbur. Dr. Bartlett gave a ten-minutes talk. Bethlehem is now free with a sum in the bank towards the $6,000 needed for more buildings.

Niles, Cal.—The handsome new Congregational church in Niles is to be dedicated on Sunday, December 10th. The Rev. A. W. Palmer of Oakland will deliver the dedication sermon The dedication of this new $14.000 church building, which is to be devoted to the social as well as the religious activities of our community, is bound to be one of the most important events in the township for years. The people of Niles are justly proud of their new building which is one of the largest in the county outside of Oakland and they will be glad to welcome the people of the township to the dedication services. It is the purpose of those in charge that the usual custom of raising money on such occasions shall not be allowed to creep into the exercises at all. Everybody will be welcome to attend and to participate freely in the dedication of the structure to the highest and best interests of the township. The service is at three o'clock. Trains leave First and Broadway at 2:00 p. m., and returning arrive at 6:09 p. m. Fare for round trip, $1.10.

Saticoy, Cal.—Raising nearly three thousand dollars in the short space of fifteen minutes seems almost an unbelievable achievement. But such a record was actually accomplished in the Saticoy church a few weeks ago. The organization had been heavily in debt and funds were needed, moreover, to make certain necessary improvements on the church building. The pastor brought the matter to the notice of the congregaiton after the morning service, and in less than fifteen minutes $2800 was pledged, a surplus of $600 above the actual debt. Such response from a church of scarcely more than fifty members almost puts some of the larger organizations to shame. Rev. H. L. Hoyt, for five years pastor of the church, is now able to see the result of his splendid service in concrete, visible form, as expressed by the loyalty of the people in furthering his efforts with genuine co-operative spirit. The church is now in an enviable condition, financially, and the people and the pastor have added courage to face the future.

Los Angeles First.—Dr. Wm. Horace Day is giving a series of remarkable sermons from the Sermon on the Mount. Beginning with the evening service of November 19th he will give one illustrated lecture a month on "The Growth of the Bible." The first was on "Moses and the Law." The fine pictures and the lecture gave much valuable information about hieroglyphics and the Talmud. On the table stood open a large, beautiful volume of the Talmud which Rabbi Hecht had kindly loaned to Dr. Day for the evening. Dr. Day also spoke of Evolution and Development. These lectures are intended to help those persons perplexed by the revelations of modern discoveries and knowledge. The ladies of this church conceived the plan of giving 25-cent suppers every Wednesday evening at the church at 6:15 p. m., to promote acquaintance and fellowship and to make it easier for distant ones to attend the mid-week services. They are so popular that many are turned away. Every alternate week the book of Job is the subject of these services. Dr. Day represents Job and three other gentlemen represent the Friends. After the readings Dr. Day gives a short talk and each of the others gives his thoughts about the one he represents. At one of the alternate services Mr. Wier, the Pacific Coast representative of the work of the Playground Association of America gave a ten-minutes talk, and others gave three-minute reports of what they heard at the meetings of the Association.

Los Angeles, Pilgrim.—Pilgrim Church is in the midst of the winter activities. Two lnes of work are lad out, social service and efficient Bible Study. The Women's Guild has undertaken some afternoon addresses for women with the purpose of bringing the women of the community into line with the various lines of civic effort in which they will most naturally be nterested. Addresses on "The Composition of Foreign Population of the City" and on "Recreation in Los Angeles" have attracted large crowds of women from outside the church and are making for a more intelligent suffrage among the women. A Brotherhood has been organized with thirty-five members and Mr. John H. Francis, superintendent of schools, has made an address at the first meeting on "The School as a Social Center." Regular monthly meetings with suppers in the social room of the church and similar addresses are projetced. At the mid-week meeting the pastor has taken up studies of the less familiar books of the Bible and is just entering upon a study of some of the minor prophets. The average attendance from month to month steadily increases. The church has just received a gift of $350 to which the church is adding a $150 more to build additional Sunday-school rooms with separate rooms for seven older classes. The Sunday-school has undertaken to raise a hundred dollars of the amount needed. The church has already more than raised its apportionment for the year and the Sunday-school has voted to contribute one collection each month for church extension in the city. It has been voted by the church to send one of the missionary magazines to every family in the church for the coming year at the expense of the church, and an active every-member canvass for benevolences is in progress. The average attendance at morning and evening services for October and November shows both services to be equally well attended and a considerable increase is noted in both services over the average for the preceding six months.

Oakland, First.—On Sunday, November 26, Rev. Loyal L. Wirt delivered his farewell address and took leave of his many friends. At the close of the morning service, the Sunday-school rooms were filled with those who tarried to say good-bye. Two little girls from the Primary Department—Ruth Adams and Carmen Moore—presented Mr.

Wirt with a beautiful loving cup, upon which was engraved the word, "Presented to Rev. Loyal Lincoln Wirt by the officers and teachers of his Sunday-school, in appreciation of his loyal and devoted service. 'A workman that needeth not to be ashamed.'" After Mr. Wirt had kissed the little bearers of the cup and thanked them, Dr. H. G. Chappell spoke words of high appreciation of his untiring efforts, genial comradeship and efficient success, and then read the following resolution: "It is with deep regret that we have learned of the resignation of our leader, Rev. Loyal Lincoln Wirt. We wish to express our appreciation of his untiring devotion, and of the able and unselfish manner in which he has given himself to advance the welfare of both church and Sunday-school during the three years he has been associated with us. The position in which he has been placed as both assistant pastor and Sunday-school superintendent has been an exceedingly hard and trying one, but the fine Christian way in which he has handled the situation, and his unfailing readiness with words of good cheer, wise counsel and loving sympathy, has ever set before us a noble example and an inspiration to high ideals and devoted service. We believe it has been his one ambition in life to efficiently serve his Master, and lead lives into closer communion with Him. To this end he has not spared himself early or late, and many homes have been brightened and many lives made more Christlike by his unselfish efforts in behalf of others. Only the great day of reckoning will reveal the good he has accomplished in our midst. As he goes forth from us, our prayers are that God will direct his ways ,leading him into paths of greater usefulness and wider opportunity. And as the years go by, and we hear of the victories we are confident God shall accomplish through him, we shall rejoice and be glad that at one time we had the privilege of working under him and of knowing him as our leader and friend." Unanimously adopted by the officers and teachers of the First Congregational Sunday-school, November 12, 1911. In addition to the check for $1,000, given to Mr. Wirt by the church trustees, he has been the recipient of many other farewell presents, among them a handsome walrus traveling bag presented by the young people of the C. E. Society, who made a surprise visit to his home last Friday evening.

EARL FOUNDATION LECTURE BY MR. HAMILTON HOLT.

All who are interested in the World's Peace Movement will be glad to learn that Mr. Hamilton Holt, managing editor of the New York Independent, is to deliver a lecture on the Earl Foundation on Monday evening, December 4th. Mr. Holt is just returning from Japan where he has been shown distinguished honor by the Emperor and government officials. A dinner was given in his honor at the Imperial Hotel, in Tokio, at which Prince Tokugawa presided. For several years Mr. Holt has been a distinguished advocate of the World's Peace Movement, and he is now one of the trustees of the Carnegie Peace Endowment. He will return from Japan on the thirtieth of November, and is scheduled to give a series of lectures in the larger cities on his way back to New York. The subject of his lecture December 4th is "The Federation of the World," and it will probably be made the occasion of a mass meeting to urge the ratification of the Arbitration Treaty between France, England and the United States. Mr. Holt is a fine speaker and will receive a large hearing. The place where the lecture will be delivered will be advertised later by placards.

A MEETING FOR REST AND RENEWAL.

The meeting of the Congregational ministers at the Seminary December 4th will be in the nature of a "Retreat," and the members of the Faculty will put themselves at the service of those who attend, not in the way of instruction or the introduction of problems or discussions, but in the hope of passing on something of the more positive and reassuring aspects of truth that come through special theological study. The topics are as follows:

11 a. m., Devotional and Prayer Service.

11:20 a. m., The Ministry of Suffering in Job: A Study.

12 m., The Garment of God: A Meditation.

1:30 p. m., The Moral Paradox of Jesus: An Interpretation.

2:00 p. m., Experiences that Deepen My Faith: An Expression of Experience (All present are expected to take part).

2:30 p. m., The Greatness of Service: A Word of Inspiration.

It is intended to finish by three o'clock so that the afternoon may be free.

The Home.

JOY IN WALKING TOGETHER.

"Dear Love," he said, that morning long ago,
"Where Life may lead the wisest cannot know,
Or through what changing weather.
If I could choose, no cloud should dim the sky."
She smiled, "What matter where the road may lie,
So we two walk together?"

"Dear Heart," he said, when they had journeyed far,
And the calm radiance of the evening star
Above the hills was shining,
"The road was rough, and Life, the master, taught
Lessons with bitter wisdom sometimes fraught,
Beyond our hearts' divining.

"Yet good has sometimes come from seeming ill,
And Love unchanging led us safely still
Through storms and sunny weather."
She smiled, "What matter though the road were rough,
The lessons bitter? This was joy enough,
That we have walked together."

—Emily Huntington Miller in The Outlook.

MAKING THE OLD PEOPLE HAPPY.

There should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feeling of uselessness fills many an active soul with retlessness and discontent.

Perhap the greatest mistake that is made by young people is that in their eagerness to relieve father and mother or grandfather or grandmother of burdens, they take away everything that makes life interesting. Those who have for a lifetime been eager workers do not want to sit with their hands folded; and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughter's housekeeping. Then comes friction, and the son and the daughter having shown plainly that they desire no interference cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well, if possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too "snippy" to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then when the old face took on unhappy, haggard lines, and the frail little body drooped, the anxious daughter asked the doctor, "What's the matter with her?"

He was a bluff old person, and he thundered, "Give her something to do; she is pining for action."

"But the maids don't like to have anyone around the kitchen," the daughter said.

"Then let her go when the maids are out," the doctor suggested.

So on Thursday aftrenoon the dear old lady cooked the dinners. The whole family learned to look forward to them. And the satisfaction that mother got out of that one day in the week lasted her through the other six.

She made chicken pies; she baked beans; she concocted sauces and soups and gravies after old-fashioned recipes; and when they were served, she beamed across the table as if to say: "Should I be put on the shelf when I can cook like this?"

The duty of children toward their grandparents often forms a great problem; but I believe that if there is any question of preference, it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged. Often, if any old people are eccentric, the children's sympathies will at once be aroused if we tell them that "grandfather has borne so many weary burdens" or that "grandmother has had sorrows." On the other hand, to say, "Never mind; grandfather is peculiar," or, "Grandmother is fussy," will foster a contempt which will be evidenced by the child's manner.

To those of us who grow up impatient with the faults of old age there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would you be happy under the circumstances with which we have surrounded our aged father and mother?—Dolly Madison, in Reformed Church Messenger.

CHEERFULNESS AT THE TABLE.

An old lady who looked as though she might have belonged to the "Sunshine Society" all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents.

"I think," said the clever old lady, "it is because we are taught in our family to be cheerful at the table. My father was a lawyer with a large criminal practice; his mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for every one, and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvelous.

"If a child came to the table with cross looks he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when meal-time came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sullen temper. Grateful as I am for all the training received in my childhood home, I look back upon the table influences as among the best of my life."

Much is said and written these days about "table manners." Children in well-bred families are drilled in knowledge of "good form" as to the use of the fork and napkin, proper methods of eating the various courses; but training in the most important grace or habit a child should have, that of cheerfulness at the table, is too often neglected.

The Orientals had no family ties of affection until they began to eat at a common table. Let the gathering at a meal-time be made the most happy hour of the day, and the influence on the children may be beyond estimation.—Scottish-American.

THE FOLLY OF LEANING TOO MUCH ON OTHERS.

Ella Wheeler Wilcox.

Do not be forever reaching out to people and books for help. To lean on anything but God is to be stunted.

And do not lean too hard and wholly on God. Remember, "God helps those who help themselves."

I know a man who says he no longer thinks or plans anything; he just goes along without any idea what he is going to do, or say, or write, and God supplies him with whatever he needs.

But the man is losing all individuality; he is not achieving what he was sent into the world to accomplish—self-development. He is a medium, through which unseen influences work.

I do not believe it is the great creative power which moves him; it is disembodied intelligences, and while they are so far good and clean intelligences, to judge from his life, they may not always attend him, for the man who does not use his own mind and brain and will power is to grow weak and become a subject for hypnotic control of the living dead.

To lean wholly on people, however wise they may be, or on books, however great they may be, is to weaken one's own powers. It is like the drug habit and creates a demand for more.

A woman wrote me for a list of books which would help her to acquire the power of concentration.

I suggested "Concentration," by Elizabeth Towne, Holyoke, Mass., and "The Magic Seven," by Lydia C. Churchill, New York—both books which I had found helpful. A few months later I met the lady while on a journey. She expressed great pleasure, and remarked: "I think I was sent to you to-day, as I need help. I want you to tell me how to make something of myself."

"Did you read the books I suggested?" I asked.

"O, yes."

"Did you follow the rules laid down for concentration?"

"No; that is what I want you to help me about. Tell me how to develop. Tell me of other good books I can read for guidance."

A woman like that is best left alone. She is like an able-bodied person who refuses to walk and insists upon being carried in arms.

Left alone, walking will be her only alternative.

The man who has legs and a spinal column, and is not paralyzed, must exercise his limb, or they will become useless.

The man who is given a mind and a will must exercise them, or he will become a nonentity.

All the musical works ever written will not make a musician unless the daily exercises are practiced.

All the books on concentration and the use of the will in self-development will not make a self-poised human being if the knowledge imparted in the books is put to no use.

No human being ever yet really needed the help of another human being in the way of finding the great truths of life.

They are all implanted in each immortal soul, and if that soul will speak to the silence and say, "Show me the way," and will then walk patiently in the paths of the nearest duties, day by day, the larger way and the broader life and the fullness of success will be shown.

> Lean on thyself, yet prop thyself with prayer;
> All hope is prayer; who calls it hope no more,
> Sends prayer, footsore, forth over weary wastes;
> While he who calls it prayer gives wings to hope,
> And there are spirits, messengers of light, ,
> Who come at will in answer to our call.
> Make friends with them, and with thine inner self;
> Cast out all envy, bitterness, and hate
> And keep the mind's fair tabernacle pure
> And climb, and claim blest immortality.

RESPECT FOR CHILDREN.

Parents regard their children with all sorts of feelings, with love, of course, with indulgence, with amusement, and even, so it is said, with self-complacency and admiration, but it sometimes seems as if very few regard them with respect. No one who respects another will lie to him, or visit him with empty threats, or make to him vain promises; yet fathers and mothers in all parts of the country are at this moment lying to their children, threatening them with punishments they do not mean to inflict, and making promises they do not intend to fulfill.

I sometimes wonder if it is really just to lay the Fourth Commandment upon all American children. Somehow, there seems to be something reciprocal implied in it. If that commandment is of universal application, it can be considered so, I imagine, only on the ground that it states a duty owed ultimately not to the parents but to the Almighty. Certainly that parent who does not respect his children has no personal claim upon their honor.

What I mean by respect for a child I can perhaps explain best by an instance. Marshall, aged seven, has yielded to temptation in the form of a preserved pear. Instead of putting the temptation behind him, he had put it within him; and he had been caught. The maternal court decided that a fair equivalent for this pear was a week of desserts. For two days the culprit sat inactive at the close of dinner while his comrades ate with relish their portions of the pudding. Then unexpectedly came an invitation to dinner from a friend. On the return homeward an aunt remarked, "I noticed that Marshall ate dessert with the others." "Yes," replied his mother, "I think he must have forgotten. I noticed it, too, but I did not speak to him because there was no expectation of this treat when the punishment was determined upon. Besides, I do not think it would have been just to add to his punishment by humiliating him before the others."

In this case, respect for the youthful Marshall meant, first, attributing the failure to observe the rule to something besides deliberate intent; second, recognizing that he was to be treated not merely with severity, but also with justice; and, third, appreciating the individuality of the child, which included special sensitiveness to the attention and opinion of others. The very fact that Marshall was accustomed to regularity of discipline, to invariableness in punishment, and even to ridicule of vanity or silliness, made it possible for his mother to do something that smacked of irregularity and of variableness, and to save him from unnecessary abasement. Just because she had a rule which she habitually followed, she could break it. She could not have broken it if she had not had it. The effectiveness of this act of omission lay in the very fact that it was an exception. It was a case in which fairness to the boy depended upon inconsistency. This only illustrates the truth that in dealing with a child you may violate any principle so long as you keep your respect for the child inviolate. And the secret of respect for a child lies in regarding him as a human being.—The Outlook.

Our Young People

DISCOVERING A COUNTRY.

"Say, Billy, have you seen the new Dago?" asked Sam.

"Course I have; he's in my class, and he isn't a Dago, either."

"Well, what's the difference? They're all a lot of furriners."

"This fellow is a Slovak, like the mill men," said Billy, "only his father is secretary or something for the Slovak consul and this fellow learned English in Europe, and he knows it all right. His name is Frano, same as Frank."

"Candy Kid!" said Sam, in scorn of a "furriner," who knew English all right.

Billy's father kept a prosperous grocery store in A street, and Billy was fortunate enough to have a room of his own, where he could entertain his friends, or he would never have discovered a country. Frano was there one day, admiring Billy's collection of treasures, and he said, "I have in my room almost nothing besides my flag and the Declaration."

"The what?" asked Billy.

"The Declaration of Independence. You have it by heart, of course, but I am yet strange. I will learn it very soon, for I am growing up to be a citizen of this great country," said Frano, standing very straight, and saluting as if some high official were passing.

"Well, I'm born American," said Billy, "and I don't load up with that kind of stuff. School is bad enough, but when I get time I read Nick Carter stories."

Frano offered no opinions, but when Billy began to show the fire-crackers he had bought for the Fourth of July, though it was only mid-June, then, Frano said, "But is not this Chinese custom out of date now? The papers all tell that speeches and games and wood fests—picnics—are to take the place of the Chinese noises."

"Oh, don't mind what the papers say. We are going to knock the ears off the folks in this street about 4 a. m. on the third, and keep it up to the fifth."

"But, surely, you have read in today's journal that every year there are as many killed and wounded by the Chinese fireworks as at the Battle of Bunker Hill?"

"I don't read the papers, 'cept the sport pages," said Billy. "And I say, Frankie, you'll never get to be an American boy if you stuff yourself like this. What's the matter with you? Billy looked at Frano with real anxiety, for he liked the handsome, good-tempered Slovak, and was willing to overlook his good grammar and polite ways, if he did not seem in danger of becoming "a freak," an eccentric, perhaps a "goody-goody."

"I stuff myself, yes, I fill myself, that is correct; for I will learn all that is desired by the government that I should do, to become a good citizen of this my new country. This country gives every man a chance to be his best. The old countries do not. My father takes off his hat so soon as he stands before the flag. I do not understand you, Billy. You sing songs in praise of your country every day in school, and then you laugh at your country's laws, as yesterday when the board said, 'Keep off this ground,' and you went into that place and ate many cherries."

"Yes, and you stayed outside! Nobody caught us, and there was heaps of cherries."

"But the law—your country does not allow us to steal, and that is all countries' laws, even in badly governed countries. I think you should be so proud of this grand country that you would keep every little one of the laws. This government takes such care of us all, with soldiers and policemen to stop bad people from hurting us, I feel we must do for our country—yes, it is my country now—everything that our country does ask us."

"I'd go to war mighty quick if my country needed me," said Billy; "but keeping out of old Tomson's orchard, and having a quiet Fourth, that's different."

"I am sorry. You do not know your country, and you do not love it," said Frano.

"Oh, you've only been here since March, and you're furrin yet, but you just watch me, an' I'll make a little man of you, a regular American," shouted Billy, and he fired a cracker on his window-sill to the danger of the glass.

Frano went home a good deal grieved for his friend, and his father could not give him much comfort. "You see, Frano," he said, "Billy's father, like many American business men, thinks chiefly of making money, of building a finer house, and buying all kinds of costly things. He does not care to make the town healthier or prettier, and of the government he thinks not at all, except at tax-paying time, and these he growls at paying. But you, and other boys from old unhappy countries must always show gratitude and obedience and praise for this country, and in time you may show the native boys what love of country really is."

The Fourth of July dawned glorious in weather and noise, but Billy was in bed with a burned hand and face, for he began to "knock the ears" of his neighbors at 4 a. m. on the third, as he had promised, and this was the result of his early celebration.

Frano was the only boy who came to see him all that day, and he was welcome, even though he told about the "heart-touching" speeches he had heard at the Park. One speaker had said:

"Who rightly loves his country will keep its laws: will love his home, and keep the home laws; will love his town, and keep the town laws, and will lend a hand to make everyone around him happier." Another speaker had said:

"Patriotism, love of country, means love of every foot of ground in it; and if you love your home garden and your town, you will work to make it beautiful and clean and healthy, so that everyone who stops in it will say, 'These people love their country.' You will want to live by God's Golden Rule, and love your neighbor's welfare, comfort, health, property and peace, as you love your own."

Frano had written these parts of the speeches in a notebook, and he read them to Billy instead of talking about the ball game, which he had given up so as to be with Billy; so Billy could not complain. And when Frano showed him a small book that had just been given him, and offered to read aloud a splendid story, Billy was glad to hear it. The story was Edward Everett Hale's "The Man Without a Country," and in the book the giver had written: "For Frano—, who will be a true American patriot."

Frano read well, and when the story ended, Billy was so still that Frano thought he was asleep. But presently he said, "That's great!" Nothing more, not even "Thank you," but to Frano's joy, the next few weeks showed that Billy had new ideas about trespass notices and policemen. He had begun to discover a wonderful great country—his own.—Young Christian Soldier.

THE THREE OLD LADIES.

By Mary Mapes Dodge.

There was an old lady all dressed in silk,
Who lived on lemons and buttermilk;
And thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady, all dressed in patches,
Lived upon nothing but lucifer matches;
So the world it made her strangle and cough,
And as sure as you rubbed her you set her off.

And another old lady, all sunny and neat,
Who lived upon sugar and everything sweet,
Exclaimed, when she heard of their trouble: "I never!
For the world is so nice I could live on forever."

Now, children, take your choice
Of the foods your hearts shall eat.
There are sour thoughts and brimstone thoughts,
And thoughts all good and sweet;
And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

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Or play with a silly old cork and string,
To 'muse herself, not me.
But I like Binkie, my dog, because
He knows how to behave;
So Binkie's the same as the First Friend was,
And I am the Man in the Cave.

Pussy will play man-Friday till
It's time to wet her paw
And make her walk on the window-sill
(For the footprint Crusoe saw);
Then she fluffles her tail and mews,
And scratches and won't attend,
But Binkie will play whatever I choose,
And he is my true First Friend.

Pussy will rub my knees with her head,
Pretending she loves me hard;
But the very minute I go to my bed
Pussy runs out in the yard,
And there she stays until the morning light;
So I know it's only pretend;
But Binkie, he snores at my feet all night,
And he is my Firstest Friend!"

—Rudyard Kipling.

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